THE UNITARIAN CALENDAR

Between the Christian faith teaching the Fatherhood of God and the Immortality of men — between this and the degradation of large portions of the human family — there is an irreconcilable variance, an internecine war, to be interrupted by no parley, and mitigated by no quarter; and if faith gives up its aggression on the evil, the evil must destroy the faith.

— *MARTINEAU.*

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Honorary President, Hon. W. H. Taft.

President, Prof. W. H. Carruth.

Vice-Presidents, Hon. Eben S. Draper and Mr. M. T. Garvin.

Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R, Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

Vol. 2 OCTOBER, 1909 No. 2

THE PARAGRAPHER

The Unitarian church has as its covenant, "We accept the religion of Jesus, believing, in accordance with his teaching, that true religion is summed up in love of God and love to man." It accepts fully the religion of Jesus, though it cannot accept fully the theology of Paul. Between these two is a vast difference. The message, simply spoken, is one thing, the meaning, theologically tangled, is quite another. And the Unitarian chooses the message as Jesus phrased it, and endeavors to express it in its original purity and simplicity. In accepting the religion of Jesus, it is necessary to reject most of the theology evolved from his words.

The ritual of real religion is service. Its form of service is simply service. Its conception of worship is work. It seeks to serve God by serving His children. It finds its most sacred act in the act most helpful. It believes in bending the knee, if thus one's hand is brought nearer one's prostrate fellow-being. It believes in prayer, but believes equally in trying to answer it by personal endeavor. It believes in sacred song and so tries to make harmonious every spoken syllable of life. It makes the fact more than the form, the purpose more than the posture, the meaning more than the method.

The spirit of true religion is love. It is not sectarian. It has no loyalty to names or traditions. It takes no pride in apostolic successions or prophet

pedigrees. It recognizes no denomination, and refuses to judge a life by a label. It finds its impulse in love to God and man. Its chief asset is sympathy. It is love-conquered life, reaching out to other life in love. It is love a-surge, swelling with desire to add to the sum total of human good and gain. It is like the bird-song, making the very atmosphere vibrant with melody. Is your religion true?

The man who professes faith in God and His goodness, and who fears the future or flinches before any foes, lies either by his actions or his words. It is the function of religion to give force and fearlessness to life, and its truth and purity may be guaged by the degree in which these qualities are given. A religion that does not give a vital forcefulness at all times and under all conditions is vitiated with error. In true religion we find the secret of strength and the source of fearlessness. Does yours meet the test?

Our faith in God must be based upon our faith in ourselves. Indeed, it is hardly possible to have any faith in God if we have no faith in the good and greatness of ourselves. Who is assured of his own strength, and who feels the pulsations of his own virile power, is in a position to have real faith in God. The first duty of religion, and its most important task, is to give this faith. Whatever religion gives it most is most worthy of our adoption and allegiance. To the fact that liberal religion gives this fine faith are due its worth and strength.

What is better than strength? What religion is better than that which makes the soul strong? In so far as religion tends to make one weak and

submissive and dependent, it cannot give the splendor of strength. Reality in religion ever makes strong. It is the truest test of reality. Strength of soul is the most splendid contribution that religion can make to life, and if it does not contribute it is artificial and unreal. Show me the strong soul, and I will show you the one whose religion is most real and true.

Believe the best of yourself. Hold to those conceptions that exalt you to highest position. Refuse to entertain the mean thought of yourself, however or by whom suggested. Your character will surely become just as mean as your thought. Believe that you are good, and goodness will be the natural sequence of your thought. Give your character a chance. Have nothing to do with the creed or church that insists upon your natural and inherent depravity. Think well of yourself. Realize your virtues. Think of yourself as one high and holy, and your life will fashion itself after the thought.

The greatest realities of life are those qualities that constitute a noble character. They are attained by a simple, natural process of development. There is nothing supernatural about them. They are the fruit of conscientious endeavor to reach the highest ideal of life, and not the products of any mystical religious formula. If your religion aids you in the acquisition of these qualities it may be accounted good and of good service, but if it tends to make you minimize the value of these qualities, it is distinctly and only an evil.

There is nothing more sure in this world than that every sin must be paid for in loss and suffering. If law and justice are dominant in this universe, there

can be no escape from the penalty of a broken law or an act of injustice. If you have ever defrauded man, ever done mean deeds, ever taken advantage of other's ignorance or weakness, ever broken the law of love and justice, you will suffer for it. There is no possible intervention that can save you from it. All religious theories concerning the bearing of your sins by any other and your going free, are based upon a gross misunderstanding of the reign of law and justice in this universe. If you sin this day, know that the penalty must be paid, and by you!

The upright man is simply the upright man, the man who stands up straight in the consciousness of his own manly worth, knowing himself to be strong and sufficient for the tasks and burdens of life. The upright man cannot be the one who cringes for whatsoever cause, or who servilely bends his back to any kind of bondage. He is ever the free soul, looking all men fearlessly in the face, and fronting all difficulties and temptations with the calm courage born of the knowledge of his own divine nature as the child of God. If you would be truly upright, be free, fearless, faithful to your higher self.

After all there is a higher purpose in life and religion than the saving of one's soul. It is essentially and fundamentally selfish in its motive. It is not an act to be commended. The better and finer aim in religion is the saving of all life from sin and sorrow. It is indeed a question as to whether a man can save his soul except in the attempt to thus save others. Make this attempt, try to save your fellows, seek to admit all men into the heaven of happiness, include all souls in your salvation process, and you will find that as a result your own soul will be saved.

THE RELIGION OF THE FUTURE

BY CHARLES W. ELIOT

The new thought of God will be its most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it. The twentieth century will accept literally and implicitly St. Paul's statement, "In Him we live, and move, and have our being," and God is that vital atmosphere, or incessant inspiration. The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling, and especially dwelling in every living creature. God is so absolutely immanent in all things, animate and inanimate, that no mediation is needed between him and the least particle of his creation. In his moral attributes, he is for every man the multiplication to infinity of all the noblest, tenderest, and most potent qualities which that man has ever seen or imagined in a human being. In this sense, too, a humane religion has to wait for a humane generation. The central thought of the new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth-century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past.

To the wretched, sick, and down-trodden of the earth, religion has in the past held out hopes of future compensation. To a human soul, lodged in an imperfect, feeble, or suffering body, some of the older religions have held out the expectation of deliverance by death, and of entrance upon a

rich, competent, and happy life, — in short, for present human ills, however crushing, the widely accepted religions have offered either a second life, presumably immortal, under the happiest conditions, or at least peace, rest, and a happy oblivion. Can the future religion promise that sort of compensation for the ills of this world, any more than it can promise miraculous aid against threatened disaster? A candid reply to this inquiry involves the statement that in the future religion there will be nothing "supernatural." This does not mean that life will be stripped of mystery or wonder, or that the range of natural law has been finally determined; but that religion, like all else, must conform to natural law so far as the range of law has been determined. In this sense, the religion of the future will be a natural religion. In all its theory and all its practice it will be completely natural. It will place no reliance on any sort of magic, or miracle, or other violation of, or exception to, the laws of nature. It will perform no magical rites, use no occult processes, count on no abnormal interventions of supernal powers, and admit no possession of supernatural gifts, whether transmitted or conferred by any tribe, class, or family of men. Its sacrament will be, not invasions of law by miracle, but the visible signs of a natural spiritual grace, or of a natural hallowed custom.

It is obvious, therefore, that the completely natural quality of the future religion excludes from it many of the religious compensations and consolations of the past. The ordinary consolations of institutional Christianity no longer satisfy intelligent people, whose lives are broken by the sickness or premature death of those they love. The new religion will not attempt to reconcile men and women to present ills by promises of future blessedness, either for themselves or for others. Such promises have done infinite mischief in the world by inducing men to be patient under suf-

ferings or deprivations against which they should have incessantly struggled. The advent of a just freedom for the mass of mankind has been delayed for centuries by just this effect of compensatory promises issued by churches.

The religion of the future will approach the whole subject of evil from another side, that of resistance and prevention. The Breton sailor, who had had his arm poisoned by a dirty fish-hook, which had entered his finger, made a votive offering at the shrine of the Virgin Mary, and prayed for a cure. The workman to-day, who gets cut or bruised by a rough or dirty instrument, goes to a surgeon, who applies an antiseptic dressing to the wound, and prevents the poisoning. That surgeon is one of the ministers of the new religion. When dwellers in a slum suffer the familiar evils caused by overcrowding, impure food, and cheerless labor, the new religionists contend against the sources of such misery by providing public baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools, — that is, they attack the sources of physical and moral evil. The new religion cannot supply the old sort of consolation; but it can diminish the need of consolation, or reduce the number of occasions for consolation.

Do you ask what consolation for human ills the new religion will offer? I answer, the consolation which often comes to the sufferer from being more serviceable to others than he was before the loss or the suffering for which consolation is needed; the consolation of being one's self wiser and tenderer than before, and therefore more able to be serviceable to human kind in the best ways; the consolation through the memory, which preserves the sweet fragrance of characters and lives no longer in presence, recalls the joys and achievements of those lives while still within mortal view, and treasures up and multiplies the good influences they exerted. Moreover, such a religion

has no tendency to diminish the force in this world, or any other, of the best human imaginings concerning the nature of the infinite Spirit immanent in the universe. It urges its disciples to believe that as the best and happiest man is he who best loves and serves, so the soul of the universe finds its perfect bliss and efficiency in supreme and universal love and service. It sees evidence in the moral history of the human race that a loving God rules the universe. Trust in this supreme rule is genuine consolation and support under many human trials and sufferings.

In thus describing the consolations for human woes and evils, which such a religion can offer, its chief motives have been depicted. They are just those which Jesus said summed up all the commandments, love toward God and brotherliness to man. It will teach a universal good-will, under the influence of which men will do their duty, and at the same time promote their own happiness. The devotees of a religion of service will always be asking what they can contribute to the common good; but their greatest service must always be to increase the stock of good-will among men. One of the worst of chronic human evils is working for daily bread without any interest in the work, and with ill-will towards the institution or person that provides the work. The work of the world must be done; and the great question is, shall it be done happily or unhappily? Much of it is to-day done unhappily. The new religion will contribute powerfully toward the reduction of this mass of unnecessary misery, and will do so chiefly by promoting good-will among men.

The future religion will have the attribute of universality and of adaptability to the rapidly increasing stores of knowledge and power over nature acquired by the human race. As the religion of a child is inevitably very different from that of an adult, and must grow up with the child, so the religion of a race whose capacities are rapidly en-

larging must be capable of a corresponding development. The religion of any single individual ought to grow up with him all the way from infancy to age, and the same is true of the religion of a race. It is bad for any people to stand still in their governmental conceptions and practices, or in the organization of their industries, or in any of their arts or trades, even the oldest; but it is much worse for a people to stand still in their religious conceptions and practices. Now, the new religion affords an indefinite scope, or range, for progress and development. It rejects all the limitations of family, tribal, or national religion. It is not bound to any dogma, creed, book, or institution. It has the whole world for the field of the loving labors of its disciples; and its fundamental precept of serviceableness admits an infinite variety and range in both time and space. It is very simple, and therefore possesses an important element of durability. It is the complicated things that get out of order. Its symbols will not relate to sacrifice or dogma; but it will doubtless have symbols, which will represent its love of liberty, truth, and beauty. It will also have social rites and reverent observances; for it will wish to commemorate the good thoughts and deeds which have come down from former generations. It will have its saints; but its canonizations will be based on grounds somewhat new. It will have its heroes; but they must have shown a loving, disinterested, or protective courage. It will have its communions, with the Great Spirit, with the spirits of the departed, and with living fellow-men of like minds. Working together will be one of its fundamental ideas, — of men with God, of men with prophets, leaders, and teachers, of men with one another, of men's intelligence with the forces of nature. It will teach only such uses of authority as are necessary to secure the coöperation of several or many people to one end; and the discipline it will advocate will be training in the development of coöperative good-will.

Finally, this twentieth-century religion is not only to be in harmony with the great secular movements of modern society — democracy, individualism, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new fresh powers of preventive medicine, and the recent advances in business and industrial ethics — but also in essential agreement with the direct, personal teachings of Jesus, as they are reported in the Gospels. The revelation he gave to mankind thus becomes more wonderful than ever.

— *Harvard Theological Review for October.*

OUR MISSIONARY OPPORTUNITY

There has never been presented to the Unitarian churches so splendid an opportunity as exists today. Holding, as we believe, the message for the modern time, we are fortunate in the fact that many recent occurrences have brought us into public view and have, in a singular way, created a demand for the principles we have to declare. It seems as though everything was working in our favor at the present time, forcing us into the field of action and presenting us with glorious tasks.

The election of a Unitarian President did very much to stimulate interest in the principles of the church to which he belonged. The denomination was given a standing which, through years of effort, we would not have been able to attain. In the discussion which followed the announcement of his faith, much was said outside of our body which aided the advancement of the liberal cause.

Ex-President Eliot's recent address on "The New Religion," delivered before the Harvard Theological School, has also exerted a wonderful influence in this direction. In the address was stated, in very definite fashion, the fundamental principles of the liberal faith. This address has been widely commented upon and has stirred up a controversy which, at the present time, creates a larger op-

portunity for us and must ultimately result in the wider discussion of the Unitarian religion.

If the Unitarian churches are ever going to advance, the time to do so is now. Neglecting this opportunity, we shall prove ourselves unworthy of being the spokesmen of God's modern message. Our silence now must be our shame, and all compromise in the bold declaration of the Unitarian gospel can be accounted only a crime.

—C. W. C.

OPEN-AIR PREACHING CAMPAIGN

The open-air preaching campaign conducted during this past year by the American Unitarian Association has resulted in large success. Although it has been contrary to all the traditions of our dignified Unitarian body, verging even on the sensational, and an entirely new experiment in propaganda work, results have amply justified the innovation and the expenditure of energy and money.

The campaign was under the charge of Rev. Charles W. Casson, of the Publicity Department. In all, four parties were sent into four New England states, each trip occupying ten to sixteen days. Rev. Kenneth Evans of Chicopee, Mass., and Rev. Earl C. Davis of Pittsfield, Mass., made an extended trip through the northwestern part of Massachusetts, holding meetings in Pittsfield, Great Barrington, Huntington, Chester, Hinsdale, and Housatonic.

Rev. H. G. Ives of Andover, N. H., and Rev. W. A. Wood of Wilton, N. H., spoke at Antrim, Hillsboro, Bristol, Lakeport, Woodsville, and Plymouth, in their own state, besides speaking at two union services.

The Maine party, consisting of Rev. Elvin J. Prescott of Rockland, Mass., and Rev. George F. Pratt of Dorchester, Mass., held meetings in Freeport, Boothbay Harbor, Wiscasset, Gardiner, Brunswick, and Richmond.

Vermont was visited by Rev. H. Elmer Gilchrist of New Orleans, La., and Rev Edwin G. Brown of Boston — four meetings being held in Fairhaven and Poultney, also in Whitehall, N. Y.

The audiences at these meetings, which were usually held on a public street or square, ranged from twenty-five to three hundred. One feature of special promise was the fact that practically all were men, who invariably remained to the end of the service. Expressions of approval and appreciation were numerous and it was very evident that the speakers expressed the ideas and aspirations of many who listened.

The whole campaign reveals the largeness of the opportunity presented to us now. In the village, as well as in the city, there is a demand for the expression of the liberal faith. To the man who has faith in his faith and who has a desire to share its strength with his fellows, the gate of service opens wide on every modern highway. After twenty centuries of change and progress the apostle of real religion may still speak to the multitude and still the multitude will hear the message gladly.

THE OPPORTUNITY FOR GREATNESS

There is no lack of opportunity for spiritual greatness. Great souls declare themselves most frequently by doing little things in a great way. There is a great way and a little way of doing almost everything that awaits the pressure of men's hands. What is it that Emerson has told us about braiding galaxies when we imagine we are only braiding mats or doing something of no possible significance? We are doing better than that. We are braiding character, — braiding it out of our housekeeping and school-keeping, out of our buying and selling, out of our making and mending. There are activities in which men engage which have no legitimacy. They will do well

if out of these they do not braid a rope to hang themselves or some victim of their hideous greed. But it is never because an activity is humble, it is only because it is illegitimate, that it does not furnish opportunity for spiritual growth. It is not in marble, but in clay, that the true sculptor manifests the genius of his shaping hand. There is life-stuff as little beautiful as the sculptor's clay, no daintier than that to work, mere mud upon the hands, out of which souls are shaped into a more dazzling beauty than the Apollo Belvidere wears, or any Venus. We often hear men talk as if the business life of modern times were fatal to men's larger life. On the contrary, there is no modern life, except that of politics, which presents so grand an opportunity. That political life is often horribly degraded and that business life is often miserably selfish and depraved are propositions which have little need of proof. Hence the more need of men who, measuring their strength against the obstacles that block their way, prove themselves equal to the exigencies of the hour. It is said that Napoleon was never quite himself till the battle began to go against him. Then he put on terror and victory as a robe. To be just and fear not in our political complications, to be just and generous in the management of one's business, — here is an opportunity that may well pique the courage of our bravest men, and in its seizure and improvement magnify their souls to the proportions of the greatest of our own or any time.

— *John White Chadwick.*

THE CHURCH'S HIGHER TASK

I believe that we have erroneously conceived the field of the Christian Church in our age. If my observation does not mislead me, the Christian Church nowadays is tempted to think of itself as chiefly a philanthropic institution, chiefly an institution which shall supply the spiritual impulse

which is necessary for carrying on those great enterprises which relieve the distress, distress of body and distress of mind, which so disturbs the world and so excites our pity, among those men particularly who have not had the advantages of fortune or of economic opportunity.

And yet I believe that this is only a very small part of the business of the church. The business of the church is not to pity men. The business of the church is not to rescue them from their suffering by the mere means of spiritual relief, or even by the means of spiritual reassurance. The church cannot afford to pity men, because it knows that men, if they would but take it, have the richest and completest inheritance that it is possible to conceive, and that, rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian Church is organized.

To my thinking, the Christian Church stands at the center not only of philanthropy but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentiment and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life.

What the minister has to do is to reveal God to men, reveal God to them in their own spirits, reveal God to them in thought and action, reëstablish the spiritual kingdom among us, by proclaiming in season and out of season that there is no explanation for anything that is not first or last a spiritual explanation, and that man cannot live by bread alone, cannot live by scientific thought alone; that he is not only starving but that he

knows he is starving, and that digestion of this dry stuff that he takes into his mouth is not possible unless it be conveyed by the living water of the spirit.

—*Woodrow Wilson.*

NOTES

The historic church in Revere, Mass., is already preparing to celebrate in 1910 the 200th anniversary of the erection of their place of worship. The event will be of much interest to the Unitarians of New England. The church has recently received the sum of $1,000 as a result of the sale and settlement of the Beachmont Church property.

The special summer series of meetings in the Old South Meeting House, Boston, Mass., was successful in every way. Audiences of five hundred to seven hundred gathered every other Sunday throughout the summer and listened with great attention and interest to a popular exposition of the Unitarian faith. To these services are attracted audiences from all parts of the Union and a very wide influence is thereby exerted.

Rev. Hal H. Lloyd, one of our most vigorous and original ministers, is doing excellent work in Chattanooga, Tenn. The church is steadily growing, both in attendance and financial resources.

As a result of the success of the meetings held in the Old South Meeting House, in Boston this last summer, another series will be held, beginning October 10. Rev. Charles W. Casson of the Publicity Department of the Association, will deliver a "New Religion" series of addresses. The special subjects will be: October 10, "The Religious Declaration of Independence"; October 24, "The Revolution in Religious Ideas"; November 7, "The Religious Basis of Social Reconstruction"; November 21, "The Real Religion of the American Republic."

UNITARIAN SCHOOLS

Hackley School for Boys, Tarrytown-on-Hudson, N. Y.

Home Schools for Girls, West Newton, Mass.

Home School for Girls and Special Students, 115 Beacon St., Boston, Mass.

Howard Seminary for Girls, West Bridgewater, Mass.

The MacDuffie School for Girls, Springfield, Mass.

Powder Point School for Boys, Duxbury, Mass.

Proctor Academy, Andover, N. H.

The Tuckerman School, Boston, Mass., for training of Sunday-school teachers, parish assistants, club workers, and church charity workers.

UNITARIAN PERIODICALS

The Christian Register, at $3.00.
272 Congress St., Boston.

The Unitarian, at $1.00.
104 East 20th St., New York.

The Pacific Unitarian, at $1.00
1580 Geary St., San Francisco.

Unity, at $2.00.
Abraham Lincoln Centre, Chicago.

Old and New, at $1.00.
Des Moines, Ia.

Every Other Sunday, for children, at 40 cents.
25 Beacon St., Boston.

THE UNITARIAN CALENDAR

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

Important Announcement

Paper-covered Library of Unitarian Books

BEGINNING with October there will be issued regularly on the first day of each month one of the best of the older books on the list of the American Unitarian Association,—at prices which are only one-third or one-fourth of the regular list prices in cloth. This is not a "bargain" sale of second-rate volumes, but the embodiment of the purpose of the Publication Department to put excellent books in inexpensive form within reach of all. The first of these books, to be ready October 1, is

Pillars of the Temple

BY

MINOT J. SAVAGE

12mo. 226 pp., 25 cents net; 33 cents by mail

This volume deals with the cardinal points of religious belief from the author's Unitarian point of view, and goes far to clear up confused popular ideas about these truths. The pillars upon which this temple is reared are sturdy columns of rational religious conceptions which devoutly concern the development of the higher life.

Publication Department, AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET .·. BOSTON, MASS.

We believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the freedom of truth and the spirit of Jesus, we unite for the worship of God and the service of man.